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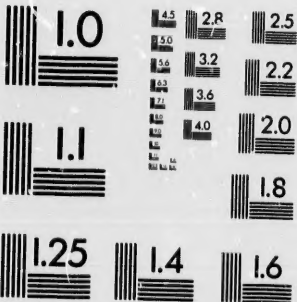
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MEMOIR

OF

MRS. MIRIAM TUPPER,

BY

REV. CHARLES TUPPER.

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HALIFAX:

PRINTED AT THE CHRISTIAN MESSENGER OFFICE

1851.

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MEMOIR  
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BY  
REV. CHARLES TUPPER.

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THE object contemplated in writing a Memoir of a pious individual should be, not to eulogize a deceased friend, but to recognize the riches of divine grace, and at the same time to promote the best interests of the living, by stimulating them to imitate such good examples as may have been set by the departed. It is the writer's earnest desire, that he may be enabled in the present case, to keep this consideration distinctly in view.

Christian biography is usually interesting to many; but it becomes more extensively so in proportion as the personal acquaintance of the subject of it has been extended. As Mrs. Tupper resided, at different periods of her life, in many places, and was known and esteemed by numerous friends in Nova Scotia, New Brunswick, and Prince Edward Island, as also in the State of Maine, a sketch of her life will undoubtedly be acceptable to a great number of readers.

The subject of this Memoir, whose maiden name was MIRIAM LOCKHART, was the youngest daughter of the late Mr. James Lockhart, and was born in Parrsborough, N. S. on the 16th day of January, 1790. Her constitution appears to have been slender and delicate, and her disposition modest and diffident.



When sent to school, at an early age, she was so much embarrassed through excessive diffidence, that the teacher became impatient, and very imprudently treated her with harshness. This so increased her timidity that she could make no proficiency in learning. Her parents perceived this, and took her from the school. When the teacher enquired the cause, he was candidly told by Mr. Lockhart, that his severity was ruining the child. He requested that she should be sent again, promising to adopt a mild and gentle course toward her; and happily he fulfilled his promise. The beneficial influence of this change soon became apparent. The native talent which had been almost crushed by austerity, was presently drawn forth by kindness: and both teacher and parents were surprised and delighted to witness the rapidity of her improvement.

Possessing an amiable disposition, and treating her young associates with urbanity, she was much beloved by them. At home she was evidently the idol of the family. The early part of her life seems thus to have been passed pleasantly, without due consideration of the importance of eternal things.

On the 29th of January, 1807, Miss Lockhart was united in marriage to Mr. John Low, of Westmoreland, N. B. Here they resided till November, 1810; when they removed to St. Andrews. After a residence of about ten months in this place, they proceeded to Massquereen, where they lived three years. During this period there were no religious meetings held in the place; neither were the people visited by a single minister of the Gospel. It is delightful to witness the happy change that has been subsequently effected.

In the month of November, 1814, Mr. and Mrs. Low removed to Castine, in the State of Maine. Here they were favoured with the privileges of the Gospel of Christ; and an extensive Revival of religion took place in the early part of the year 1816.

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The subject of this Memoir, however, had known various instances in which persons made profession of vital piety, but did not adorn that profession. These instances—alas! too frequent—had been much more noticed by her, as they usually are by the unregenerate, than the cases in which the fruits of faith were apparent; and they had produced strong prejudices in her mind against experimental religion. She concluded, therefore, that the movement at Castine was a delusion; and that all who professed to experience a change of heart, would soon return to their former course of folly. In this state of mind she continued till the early part of the month of May. For some time she wholly declined attending the meetings, being determined not to be led away by a delusive spirit, as she believed many were.

It pleased God, however, of his infinitely rich grace, to open her eyes, and to reach her heart, through the faithful efforts of an intimate friend, Miss Eliza Condon, whose mind had become impressed with a sense of the vast importance of the concerns of eternity. This young woman, anxious to see her beloved associate brought to the knowledge of the Saviour, and made happy in Him, went to her house on the afternoon of a Lord's day, and introduced the reading of a religious book. Through courtesy and affection Mrs. Low listened for a time. Toward evening she walked out, and meditated, with a mixture of grief and displeasure, on the change that had taken place in one in whose society she had formerly delighted, as well as in many others. She thought, if it were in her power, she would presently banish all the Baptist Ministers out of the place. While these reflections were passing through her mind, she was suddenly arrested with the thought, "Perhaps they are right, and I am wrong." The inference immediately followed in her mind, "If so, I am gone for ever!" She felt convinced, on reflection, that her heart was filled with enmity against

the work of God; and her eyes were opened to see her lost and undone condition. She became desirous to repent and believe; but felt that her heart was hard. She imagined that if she could be much affected, and weep freely, there would be some ground of hope for her; but she could not shed a tear. On the Friday following she attended public worship. The Minister preached from Isa. xxv. 9. "Lo, this is our God; we have waited for Him." She wept abundantly; but then apprehended that her passions only were moved, while her heart was not truly affected: and greatly feared that these impressions would presently subside, without producing any lasting effect.

She, however, commenced a course of strict obedience to the requirements of God's word, hoping thereby to commend herself to the divine favour. She cautiously endeavoured to abstain from every thing sinful, diligently observed the Lord's day, and constantly attended religious meetings, and all means that she could hope might tend to promote her spiritual welfare. Yet it was evident to her that she failed in every point, and was becoming more and more sinful.

In this manner she proceeded till about the middle of September. Some injudicious professors of religion endeavoured to persuade her that she was in a justified state, and advised her to offer herself to a Christian Church. She could not, however, endure the idea of joining a Church without having a satisfactory personal knowledge of the forgiveness of sins and acceptance with God through faith in Christ.

Mrs. Low frequently thought that the preaching which she was accustomed to hear was not sufficiently alarming; and, as a Minister came that way who was said to preach much terror, she went a considerable distance to hear him, in the hope that she would be awakened to a deeper sense of her sin and danger, and so, would be converted. The Minister, however, to her great disappointment, preached a discourse

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that was wholly consolatory. She returned home under the deepest sadness, concluding there was now no hope that any thing would ever affect her heart, or alter her state. So deep was the gloom of despondency on her mind, that she could neither eat nor sleep.

On the Monday following, toward evening, while reading that hymn of Dr. Watts, which begins with the words, "Dread Sovereign, let my evening song," she was particularly struck with the language of the third verse:—

"Perpetual blessings from above  
Encompass me around;  
But, O, how few returns of love  
Hath my Creator found."

These words seemed truly applicable to her case. God had been continually encompassing her with undeserved favours; but she had never returned Him the least degree of love. She saw that all her concern and attempts to reform had been wholly selfish—that nothing had been done out of love to God. She viewed that it would be perfectly just in Him to consign her to eternal misery. Under this view her mind became calm and serene, and she retired to rest, and slept quietly till morning. When she awoke, and began to think of her state, the way of salvation by Jesus Christ, was presented to her view in an aspect in which she had never before contemplated it. She saw great beauty in the Saviour, and a fulness and suitableness in him to supply all her wants. She was enabled to rest on Him for salvation; and enjoyed a peace and consolation to which she had always before been a stranger. She longed to die, and to be in the immediate presence of her beloved Redeemer.

After a short time she began to think of herself, and to inquire if this was a change of heart. Disquieting fears arose, from the apprehension that she had now lost her distress of mind without being truly converted. She reflected however that God was so infinitely good it might be presumed He would not, after open-

ing her eyes to see her danger, suffer her to be deceived. Applying to the sacred scriptures for instruction, she read Eph. II.—“And you hath He quickened, who were dead in trespasses and sins,” &c. Here she found that clearly expressed in God’s word which she had experienced under the influence of His Spirit.—Her doubts vanished. She seemed to herself to be in a new world. All nature that had previously seemed as it clothed in sackcloth, now appeared beautiful and joyous, shewing forth the praise of God. The ways of piety appeared lovely. Her heart was filled with love and gratitude to God, and with ardent desires to glorify His name.

For some time, however, Mrs. Low did not unite with any Christian Church. This was partly owing to fear that she might not adorn her profession.—Another reason was, that she was at a loss with what denomination to unite. The immersion of believers appeared to be the only baptism taught in the scriptures; but the practice of the Baptists to commune at the Lord’s table with none but such as were immersed she deemed uncharitable and unkind. This consideration ultimately induced her to join the Congregational church at that place.

After Mrs. Low had been brought to a sense of the infinite worth of the soul, and the dangerous condition of the unregenerate, she soon began to feel deep anxiety for the spiritual welfare of her husband. She earnestly prayed for his salvation, and also endeavoured by admonition, and especially by a becoming deportment, to lead him to see the value of true religion and its happy influence, that he might be induced to seek the pearl of great price. The unspeakable satisfaction was soon granted her of seeing him deeply concerned about his eternal welfare, and subsequently “filled with all joy and peace in believing.”

The bestowment of this special blessing happily prepared her for the heavy trial that awaited her. The

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health of her husband was then impaired by a com-  
 plaint which proved to be *consumption*; and it continued  
 to decline till the 3rd day of November, 1817, when he  
 was removed by death. This sore affliction was borne  
 by her with christian fortitude and resignation. She  
 was well assured that her temporal loss was his eter-  
 nal gain. Though left a widow at the age of twenty-  
 seven years, remote from her relatives, with six small  
 children, and little means of support, she could realize  
 that her Maker was her Husband, and could confident-  
 ly commit both herself and them to His protecting  
 care.

Through the kindness of that Providence on which  
 she relied, and which manifestly provided sympathizing  
 friends, she was enabled to keep her family com-  
 fortably at Castine till the spring of 1818, when she  
 returned with them to Parrsborough, the place of her  
 nativity. Here she and they were cordially welcomed  
 by her relatives and other friends.

Here it was that the writer, who was labouring in  
 the ministry in this region at the time of Mrs. Low's  
 arrival, became acquainted with her soon after. Her  
 affliction introduced her to his sympathies, and her  
 modesty, discretion, and fervent piety, commended  
 her to his affectionate regards.

The writer being aware that many persons enter-  
 tain a mistaken view respecting the reason why Bap-  
 tists do not unite with others in partaking of the  
 Lord's supper, and being desirous to promote mutual  
 good understanding and friendliness among the pious  
 of all denominations, was led on one occasion, to give  
 a public explanation. He illustrated the subject by a  
 reference to his own feelings and conduct, remarking  
 that, far from entertaining any disaffection toward  
 Pedo-Baptist christians he esteemed many with whom  
 he was acquainted very highly, and would readily  
 unite with them in everything in which he conscien-  
 tiously could do so: but that, being satisfied that in

the days of the Apostles none were admitted to the Lord's Supper who had not been previously baptized, and that nothing short of immersion is baptism, his conscience would not allow him to deviate from what he firmly believed to be the rule of Scripture.

This explanation presented the subject to the mind of Mrs. Low, who was present, in an aspect quite different from that in which she had formerly viewed it. She now perceived that what had appeared to be as uncharitable and unkind, was in reality a conscientious adherence to gospel order; and was perfectly compatible with the exercise of ardent love and unrestricted kindness of affection towards all the Lord's children. That barrier, therefore, which had prevented her union with the Baptists was removed. Shortly after this she related her christian experience, was readily received, and was *buried with Christ in Baptism*. She subsequently remarked, that when the Congregational Minister, for whom she always entertained sentiments of high esteem, sprinkled water on her face, saying, "I baptize thee," &c., instead of having "the answer of a good conscience," she was constrained to say in her own mind, "*This is not Baptism*." Neither could she ever feel satisfied that her duty in regard to this ordinance was hereby discharged. But after being immersed she never entertained any doubt that she was truly baptized in accordance with the Saviour's command and example.—Wherever her lot was subsequently cast she walked in fellowship with the Baptist church of the place where she dwelt, to the close of her life. All real Christians, however, with whom she had opportunity to form an acquaintance, shared largely in her affectionate regards. With her such diversities of sentiments as may exist among evangelical and experienced Christians, were never suffered to be an impediment in the way of friendly Christian intercourse.

The subject of this memoir was united in marriage

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with the writer of it on the 3rd day of December, 1818. To some persons it was indeed a matter of surprise that he should marry a widow who had six children, and who was four years and a half older than himself. His decision, however, was not hastily formed and he has not yet been convinced that it was an error in judgment. Her health was at that time better than his; and her subsequent illness, with its attendant distressing effects, was an inscrutable allotment of Providence. Native vivacity rendered her an agreeable companion. Habits of industry and frugality made her a good house-keeper. Urbanity and sociableness tended to secure the good will of those with whom she was conversant. Above all, decided and ardent piety, influencing her to walk as becomes the gospel of Christ, and practically to evince an earnest desire for the furtherance of the interests of true religion, eminently qualified her to fill the important station of a Minister's wife.

During the residence of Mrs. Tupper at River Philip, in the years 1819 and 1820, a strong and abiding Christian friendship was formed between her and a number of pious people resident there. Of these some had entered their eternal rest before she was called home; and by others who have survived her, the memory of their valued friend is cherished with sentiments of high esteem.

In the spring of the year 1820 she was called to pass through a scene of deep affliction. While her husband was laid upon a bed of languishment, from which it was doubtful if he would be raised, her youngest son, George Low, a lovely and highly interesting child, about five years of age, was attacked with croup, and expired after thirty hours of intense suffering. Such a measure, however, of Divine support was graciously afforded her, that she was carried triumphantly through this unusually trying visitation of Providence. She was not only submissive, but even joyful in the Rock of her salvation, while following the remains of this beloved child to the tomb.



From the time that her husband removed to Amherst, in the early part of the year 1821, to the termination of her life, that was the principal place of her residence. There affectionate remembrance of her will be long entertained by many attached friends.

Near the close of the year 1825, she was called to endure an additional affliction in the death of the youngest son of her second family, James Tupper, who died on the 26th day of December, at the age of twenty days. This painful bereavement also was borne with exemplary Christian fortitude and submission. But her strong maternal affection prompted her—against the remonstrances of her husband and friends—to sit up and hold the child in her arms a great part of the time during the last week of its life. In her enfeebled state, this exertion, together with the deprivation of sleep, proved exceedingly detrimental to her health, which had previously become impaired.

Early in the year 1826, her husband acceding to a call from the Baptist Church in St. John, N. B., removed thither. In the spring following, while resident there, a serious attack of influenza, together with a violent cold subsequently taken, still more deeply affected her constitution. As the climate there evidently proved prejudicial to her health, as also to that of her companion and children, it was deemed requisite for them to return to Amherst in the autumn of the same year.

The next spring a malignant form of scarlet fever became prevalent there; and proved fatal to a number of persons, both children and adults. Though the state of Mrs. Tupper's health was extremely delicate, yet her sympathy for the afflicted induced her to visit the sick, attend upon them, sit up whole nights with them, until she became completely exhausted, and was brought near the gates of death by the same disease. The epidemic thus introduced assailed all that dwelt in the house, being eight in number. It was,

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indeed, a time of deep affliction ; but, supported by a consciousness of having done right, and by the cheering consolations of true religion, she never regretted her sedulous attendance upon the sick.

Though she partially recovered, yet the debilitating sicknesses through which she had passed were succeeded by repeated attacks of inflammation of the liver, in which her sufferings were excruciating and protracted. At a number of different times she appeared to be on the borders of the eternal world. In these seasons of distress, however, the Lord's gracious promises were especially precious and consoling to her. Often did she refer with manifest delight to that cheering declaration, very appropriate to her state of suffering, 'When thou passest through the waters, *I will be with thee* ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.' (Isa. xliii. 2.) That promise however, on which she was enabled to repose peculiar confidence to the close of mortal life, as being specially adapted to afford support under all trials, is contained in these memorable words, "*As thy days, so shall thy strength be.*" (Deut. xxxiii. 25.)

In the year 1829, before the birth of her last child, she became so much enfeebled, and was so fully persuaded that her dissolution was at hand, that she made all needful arrangements in anticipation of that event. This was done with remarkable serenity of mind. Besides adjusting temporal affairs, and imparting suitable admonitions, she selected for her funeral sermon, the following text—now engraved on her tomb stone—indicative of her confident reliance upon the Saviour of sinners, "The sting of death is sin, and the strength of sin is the law : but, thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 56, 57.)

Mrs. Tupper's health, however, subsequently im-

proved in some measure. A residence on Prince Edward Island of a year, commencing in May, 1833, proved beneficial. While there, and after her return to Amherst, she was enabled to take the charge of her family for some time. This she continued to do at Fredericton, while her husband was Principal of the Baptist Seminary there, during a part of the years 1838 and 1839; and while he subsequently laboured one winter in St. John. In these places she became much endeared to many, especially to those sisters in Christ with whom she was accustomed to unite in sustaining the female prayer meetings, and, who witnessed the fervour with which her supplications were frequently poured forth for the advancement of the cause of God.

In the month of May, 1840, the writer, having fulfilled the temporary engagements into which he had entered at Fredericton and St. John, in concurrence with the Baptist Church at Amherst, of which he was Pastor, returned thither; and Mrs. Tupper subsequently resided there till she was removed by death.

Though she always remained feeble, yet for some years she continued to take the oversight of her family affairs. Her disposition to industry, and her ardent desire to render her family and friends happy, often prompted her to labour quite beyond her strength. This is an error against which infirm persons of like temperament, should cautiously guard. It tended to destroy that measure of health which she probably might otherwise have enjoyed; and, producing nervous debility, occasioned much additional suffering of both body and mind. When either her husband, any of her children, or, in some cases, of her neighbours, were sick, she could not be induced by persuasion to spare herself; but by attendance day and night, utterly exhausted the little strength that remained, and subjected herself to increased disease and suffering.

During the latter part of her life, indisposition frequently prevented her attendance at public worship.

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When, however, it was by any means in her power, she was always accustomed to fill her place in the house of God. With strict propriety could she adopt the language of the Psalmist, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." (Psalm xxvi. 8.) Conference meetings she highly valued. Her observations at these were unassuming, but interesting, judicious, and profitable.

Nor were the indications of her piety confined to public worship. She was manifestly a Christian at home. In the absence of her husband, when the state of her health admitted, she set an example which should be imitated by all females professing godliness, by maintaining the daily worship of God in the family. She vigilantly watched over the morals of her children; and frequently admonished them with much tenderness and earnestness respecting their eternal welfare. To those who were absent, she often addressed affectionate and impressive letters. Of these written without a thought that any of them would ever meet the public eye, the following extracts may serve as specimens—

To her son Moses Low—whose baptism a few months before her decease was a source of much comfort to her in her last days—she wrote from "St John, May 29, 1826." After giving him an account of her dangerous illness from which she was just recovering, she adds:—

"O my dear son, I thought I should go into eternity, and never have one more opportunity to warn you to flee from the wrath to come, either by word or letter: and now perhaps this may be the last. I pray that you may be led to seek the Lord while He may be found, and to call upon Him while He is near. You do not know, my dear son, how anxious I feel for the salvation of your soul. Nothing do I desire more than that you should be prepared for that dreadful day which is coming, when you and I must stand before the bar of God, to give an account of the deeds done

in the body. O, how dreadful will your case be, if you are found out of Christ! If he is not your friend, you will be sent away into everlasting punishment, there to remain to the endless ages of eternity. O, pray God to change your heart, and make you a new creature. Do not let the trifles of this vain world take up your mind, and cause you to forget your precious soul."

In a letter addressed to her daughter Charlotte, from "Frederickton, May 19, 1839," she says:—

"Dear Charlotte, you cannot imagine how anxious I am about you. You are constantly in my mind. If I could only see you for a few minutes, it would be the greatest satisfaction imaginable. Should our lives be spared, I hope to see you in a few weeks; but, O how uncertain is life! There is a funeral here almost every day, and many are dying suddenly. But, O my dear Charlotte, what is death in its most frightful forms, if Christ is our friend! If you have not found peace in believing, if Christ is not your only refuge, if you are still in your sins, be assured the place whereon you stand is slippery, and fiery billows roll beneath; and you know not what moment an awful tempest may burst on your naked head, and your immortal soul be summoned to stand before the bar of God. O let me once more earnestly entreat you, to strive to be reconciled to God. Then living or dying, all will be well."

The extracts which follow are taken from letters addressed to her son Charles, who pursuing his studies abroad, was much of the time from home.

"Amherst, May 19, 1837."

My very dear Son,—“You are constantly in my mind; and I would make almost any sacrifice that was in my power to see you. I often wish for the wings of a dove, that I might fly to you, and have the happiness of looking on you once more. O my dear Char-

Yes, all the comfort I take (in this case) is in carrying you to a throne of grace, and pleading with God to preserve you from every danger, and to return you in safety; and above all, that you may become truly pious, and serve God acceptably. O "remember your Creator in the days of your youth."

Under date of "August 13, 1837," Mrs. Tupper writes:—

"Your kind and affectionate letter came safely to hand: and you may be assured it was very acceptable to me, after more than a week spent in great anxiety to know how you got over (the Bay of Fundy) and how you were. O my dear Charles, every feeling of my heart is alive to your best interest. Although it is a great sacrifice to be deprived of the satisfaction of seeing you for so long a time, yet if it is to your advantage, I feel willing to submit to it; and I shall do all in my power to help you. But while you are diligent in your studies, and anxious to get forward in this world, do not forget that you are hastening to another that has no end. I have but little desire to see you a great man, but I feel very anxious that you may be a pious man. O my son, strive to be prepared to enjoy a never-ending eternity. If you do not obtain an interest in the Saviour of sinners, you must hear the soul-rending words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"Amherst, Oct. 16, 1837."

"O my beloved son, I entreat you to realize that every step you take you are so much nearer to eternity. Perhaps your journey through life may be much shorter than you are aware. No one can tell but in an unexpected moment you may be called away from all the busy scenes of time, your eyes closed in death, and your spirit take its flight into an unseen world, there to meet its final sentence. Dear C. I do not ask riches

or worldly honour for you; but my earnest prayer is, that you may be a true and faithful servant of the living God, delight to walk in His commandments, and, when done with all things here below, receive a crown of glory that fadeth not away."

Under date of "March 25, 1838," she says:—

"Dear Charles, if ever I have taken satisfaction in any thing, it has been in endeavouring to instruct my dear children in the ways of religion and morality; and although my efforts have been but feeble, yet I trust they have not been in vain. I am not without hope that a word spoken in weakness, may spring up and bear fruit when I lie mouldering in the grave.

"I am much pleased to hear, that you are steady, and that your time is well spent on the sabbath. O may the Lord bless the means of grace that you are now enjoying to the salvation of your precious and never dying soul!"

"Fredericton, Jan 27, 1839."

"My dear Charles, this life is but a dream, and you must soon awake in the bright light of eternity, either to be the companion of the spirits of just men made perfect, or to dwell with devils and damned spirits to all eternity. O think seriously on the great importance of being prepared for eternity.

"I am now forty-nine years old; and I can truly say, that I have never found any true and substantial happiness save what I have found in religion. It has carried me through many severe trials in life; and I trust I shall enjoy the sweet consolations of it in death; and that redeeming grace and dying love will be my theme to all eternity."

After the son thus addressed had obtained a hope in Christ, Mrs. Tupper wrote to him as follows, from "St. John, March 15, 1840."

"I can assure you, that my sincere desire has been, that the Lord would convert you, and bring you to the

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knowledge of the truth. Dear Charles, how many times when I have been pleading at the throne of grace in your behalf, I have said, "Lord, I believe, help thou my unbelief!" I rejoice that you appear to be decided, and determined to live wholly to God. The ways of true holiness are life and peace. O my dear son, strive to be a self-denying, persevering Christian. Be assured there is no way to attain to that, save by constant and fervent prayer. This world is a place of severe trial to the Christian; but for our support and comfort, God has graciously promised, that "all things shall work together for good to those that love Him." He has likewise said, that "in the keeping of His Commandments there is great reward." Do not neglect any known duty. If you do, it will certainly bring darkness on your soul. Study to know the will of the Lord in all cases; and in all your movements take the precious word of God for the man of your counsel. Read it prayerfully and attentively, and you will find it a fountain of real happiness. I feel very desirous that you may be kept by the power of God in that strait and narrow path that leads to life eternal. Strive to be a means of good to your fellow creatures: let no opportunity slip unimproved."

The extracts which follow here, indicative of strong conjugal affection, as well as maternal kindness,—which it would be an act of injustice to her memory to suppress—are copied from a letter addressed to her son while in Edinburgh, ("Oct. 6, 1841,") after her husband had been raised up from a dangerous illness.

"My very dear Son."—"I am truly rejoiced to hear of your good health and prosperity. O that your time and talents may be devoted to the honour and glory of God!

"I was sorry that I could not answer your kind letter sooner; but the extreme distress and long-conti



nued sufferings that I have been called to endure rendered it impossible for me to write. Although I have partially recovered, I feel that I am still sinking, and am now taking medicine to prevent if possible, another attack of liver complaint. But my sincere desire is, to be wholly resigned to the will of my heavenly Father; and if it be my lot to pass through trials of a severe nature here, that He may be mercifully pleased to receive me to himself at last.

"Your dear Father's distressing illness, of which he has given you an account, gave me a great deal of painful anxiety. I could not bear the thought of being bereft of so kind and affectionate a companion. I felt that all the efforts of my dear children to make me happy in that case would prove in vain. And you, my dear C. would have sustained a loss, as well as your brothers and sisters, that could never, never be made up. Who can form an idea of the real value of a parent that has watched over his offspring from their childhood, and with zeal and diligence ministered to their wants, both temporal and spiritual? With such a parent God has been pleased to bless you. Should this be the last line you ever receive from me, it is my earnest request, that you will be a kind and dutiful son to him through life.

"Dear Charles, it is with mingled emotions of joy and sorrow that I peruse your affectionate letters, when you remark, that the happiest moments you ever spent were in the days spent with your parents. My mind flies hastily to the times of happiness and joy when you were with me, and with anxious care striving to make me happy.

"I feel an earnest desire that the best of Heaven's blessings may be continually poured upon you. While I feel anxious for, and rejoice in, your temporal prosperity, be assured it is your spiritual and eternal welfare that has the deepest place in my heart. My

earnest prayer to God is, that He may keep you as in the hollow of His hand; and that He may preserve you from every temptation to which you may be exposed."

Under date of "Jan. 28, 1842," she writes:—

"O my son, make it your daily study to lay up treasures in heaven, where neither moth corrupts, nor thieves break through and steal. My earnest desire is, that you may persevere in the ways of true godliness. In so doing your peace will flow like a river, and righteousness as the waves of the sea. I know by sad experience that many are the stratagems of Satan to draw us from God; but our almighty Friend is able to succour and defend us in every time of trial and temptation, if we keep close to Him by prayer and earnest supplication. Watch and pray, lest you enter into temptation."

Your ever affectionate Mother.

MIRIAM TUPPER.

It is the earnest prayer of the writer of this Memoir, that the affectionate and faithful admonitions contained in the extracts now given, may, by the Divine blessing, prove salutary to many.

As Mrs. Tupper was "ready to every good work," when the Temperance Reform was commenced in Cumberland, in the year 1829, she cordially united with her husband, and materially aided him, in this work of humanity and true benevolence. In this cause she continued to feel an unabated interest. On the formation of a Division of the Sons of Temperance in Amherst, she manifested an earnest desire to see all her sons members of it: and the accomplishment of this desire afforded her much pleasure. Indeed she did not limit the principle of *total abstinence* merely to the use of intoxicating liquors. Perceiving that the drinking of tea was prejudicial to her health, and injurious to her mind, she abstained wholly from using

it for several of the last years of her life. As she had been long accustomed to the use of this beverage, and was exceedingly fond of it, this piece of self-denial may well be regarded as evincing an unusual degree of decision and fortitude.

Mrs. Tupper's views of religion were strictly evangelical. When she was able to read, the perusal of such works as those of Bunyan, Hervey, Romaine, &c. that are evangelical and experimental—how diverse soever the style—yielded her much delight. She took great pleasure in reading the Memoirs of godly persons, especially those of Missionaries, as of Brainerd, Fisk, Mrs. Judson, Boardman, &c. She was, however, attentive to that excellent rule of the pious Meikle, "Whatever thou readest, read a double portion of the scripture." With her the Bible was indeed the "Book of books."

For some years before her decease she was in a great measure helpless, and suffered much, notwithstanding the assiduous attention of her husband and children. The burden, however, of these sufferings was especially alleviated by the efforts of her daughter Charlotte, who, with her husband, Mr. T. Bleakney, removed to Amherst, and waited upon her for years, with the utmost sympathy and tenderness. Unusual skill as a nurse, and a remarkable faculty to soothe and cheer, coupled with ardent attachment to a kind and dearly beloved mother, qualified her in no ordinary degree for the discharge of this duty. To the writer, who was unavoidably much of the time from home, this was—and it still is—a source of great consolation; as, indeed, it could not fail to be of the whole family.

In the spring of the year 1850, Mrs. Tupper was confined to her bed for about two months, and was reduced so low as to require watchers constantly, and to be fed by her attendants. The prospect of approach-

ing dissolution gave her no disquietude. It is, indeed, observable, that during the latter part of her life, though she was frequently overwhelmed, through nervous debility, with the apprehension of trouble that might never be realized, yet when heavy affliction, whether personal or relative, actually came, she was always enabled to bear it, with surprising fortitude and composure.

From the sickness mentioned above she so far recovered, that she was taken out a short distance on a few fine days, in the course of the summer. But after the weather became cold in the autumn, she was never again able to leave the house. In the winter she became unable to walk without assistance.

Before the writer set out on his tour to Yarmouth, May 13th 1851, she appeared to be improving in some measure; so that it was anticipated she might be carried out again on the return of warm weather. She expressed her cordial approval of the course which he had in contemplation to pursue. When asked by him a short time before his departure, respecting the state of her mind, she expressed an unshaken confidence in the blessed Redeemer, and entire submission to the divine will. She remarked, that when she could not sleep in the night, her meditations were pleasant, and the hours passed quickly and cheerfully away.

It may be remarked here, that, though Mrs. Tupper was brought very clearly into the liberty of the gospel at first, and often felt her confidence strong, yet for many years she was frequently assailed with distressing doubts as to her acceptance with God. It was, however, consoling to observe, that toward the close of her pilgrimage all these doubts were dispelled by that "perfect love" which "casteth out fear."

To an esteemed sister in Christ who visited her in the spring, she made a remark, at her departure, to this effect, "When you hear of my death, regard me

as having just stepped out of one room into another, and by that step entered a place of perfect happiness."

On one occasion her daughter Charlotte observed to a friend, with reference to the effect which long continued illness had produced on her mind, "It is remarkable how her recollection has failed." Mrs. Tupper, aware of the correctness of this remark, replied, "Yes, my recollection has failed very much; but there is one thing which I do not forget—I know that my Redeemer liveth."

Two days before her decease, when her eldest daughter said to her, "You are suffering a great deal," she remarked, "The Lord will not lay one pain upon me more than He will give me strength to bear: but," she added, "I would like to see Mr. Tupper once more." He was, however, so far away, that he was not apprized of the near approach of her dissolution, till the painful intelligence of her death and burial met him on the morning of the day in which he reached Amherst.

On Thursday, July 3rd, she sat up and took her meals as usual through the day; but at night it became quite apparent that her departure was at hand. When Mr. Bleakney, her son-in law, took her hand, which she had reached out to him, and asked her, "How do you feel?" she answered "Peaceful." To an inquiry made respecting the state of her mind, by her second son, she expressed perfect resignation, and unwavering confidence in the Saviour, remarking, that whether she should die then, or continue a little longer, all would be right. To her youngest daughter she remarked, "Faith bears above every thing." She expressed an unwillingness to have any of the family weep on her account; and repeatedly said, "All is right, all is well."

The tender solicitude which she had ever felt for the welfare of her children, induced her to urge them to retire to rest, lest their health should suffer. As

they did not apprehend that her end was so near as it proved to be, to satisfy her wishes, they complied with this request.

Sister Elizabeth Black, eldest daughter of the late Rev. Samuel McCully, sat up with Mrs. Tupper that night. In reply to the inquiry, "Do you feel supported?" Mrs. T. answered, "Yes." Sister Black observing to her that the 90th Psalm had been read that afternoon at the female prayer meeting, repeated the first verse, "Lord, thou hast been our dwelling place in all generations." when she remarked, "That is a beautiful Psalm." On being informed that the sisters had remembered her in their prayers, she seemed much pleased, and said, "I cannot go to prayers now; but I would be glad to have some one pray with me." At her request sister Black prayed. After this Mrs. Tupper said, "I feel happy—I feel as if I could rejoice." About midnight she remarked, "My work is done!" She subsequently appeared to be engaged in prayer, and was heard to say—"Steadfast to the end!"

She lay silent for some time, and seemed to be sleeping quietly: but about two o'clock in the morning sister B. apprized the whole family, that Mrs. Tupper's dissolution was evidently drawing nigh. As many of the children as could be collected—five in number, the remaining four being too remote—were immediately called to her bed side. She remained perfectly quiet with her eyes gently closed, till near four o'clock, when, without the slightest indication of suffering, it became manifest from the cessation of her breathing, that the spirit had taken its flight. Thus, on the fourth day of July, 1851, at the age of 61 years, did this affectionate wife, fond mother, faithful friend, and exemplary Christian, unquestionably fall asleep in Christ.—How truly applicable the language of Dr. Watts—

"They die in Jesus, and are bless'd;

"How kind their slumbers are!

"From sufferings and from sins released,

"And freed from every snare."

It is a source of consolation to her bereaved relations, that, though it was allotted to her to endure an unusual share of suffering in life, no one could pass over the swellings of Jordan with greater ease. They are cheered by the unwavering assurance, that she has now undoubtedly entered that blest abode in which "there shall be no more pain," to dwell with her beloved Redeemer in the "fulness of joy," where "there are pleasures for evermore."

After her decease, her countenance, exhibiting a placid smile, appeared peculiarly lovely.

The funeral took place on Lord's day, July 6th. An appropriate sermon was preached by the Pastor of the Church of which she had long been a valued member. The esteem in which she was held by the community generally, was indicated by the attendance of a remarkably large concourse of sympathizing people, who followed her remains to the tomb.

This Memoir may be closed by *three reflections*, naturally suggested:—

1. *The importance of a Christian deportment in the professors of vital Godliness.* The want of this in some of the acquaintance of the subject of this Memoir, was a most dangerous stumbling block to her; as it led her to conclude, that experimental religion is imaginary and vain. From the fatal consequences of this ruinous error into which she was drawn by the prejudice thus excited, she very narrowly escaped. Multitudes are undoubtedly ruined for ever by the same means. How vastly important then, that all who "name the name of Christ," should walk in wisdom toward them that are without," and so evince by a becoming demeanor the salutary influence of vital religion!

2. *The great utility of the individual efforts of ordinary Christians for the conversion of sinners.* This may be clearly seen in the example of the pious young woman whose faithful endeavours for the salvation of our de-

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ceased friend, were attended with unspeakably happy results. A similar blessing manifestly crowned with success the efforts of her who had thus been brought to the knowledge of the truth, for the conversion of her husband. Her subsequent zealous and persevering exertions, both verbal and epistolary, for the eternal good of her children, were unquestionably the means of conferring incalculable benefits.

3. *The infinite value of true piety.* This happily sustained the subject of the present Memoir under accumulated sufferings, and supported her in the hour of dissolution. It rendered her a blessing to her family and friends; and a remembrance of her decided piety affords them strong consolation, now that she is removed from them. Under its purifying influence, produced by the Holy Spirit, she has undoubtedly been fitted for the heavenly state, and conducted in safety to the bright realms of eternal day.

May the reader be enabled, in like manner, to rely firmly on the atoning sacrifices of the great Redeemer, to lead a life of faith and holy obedience, to put forth untiring and successful efforts for the salvation of others, to enjoy the supporting and cheering consolations of true religion, both in life and in death, and finally to obtain "an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ!"

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ERRATA.—Page 8, line 19, for "appeared," read *appeared to her*. Page 10, line 9, for "be," read *her*.



## MRS. TUPPER'S PEACEFUL EXIT.

Let friends bereft, with resignation calm,  
 In Heaven's all-wise allotment acquiesce;  
 Admire the grace that sends the soothing balm,  
 And wafts the sufferer home without distress.

How oft the slender bark by storms assail'd,  
 On life's tempestuous ocean homeward bound,  
 Amidst upheaving waves and surges quail'd,  
 And seem'd just sinking in the depths profound

The potent mandate, "Peace, be still"! as oft,  
 In these appalling tempests heard anew,  
 In accents animating, kindly soft,  
 Presents a calm unruffled sea to view."

Now in the haven of eternal rest,  
 The joyful voyager is safe on shore;  
 Releas'd from toils and dangers, with the blest,  
 Where pain's exchange'd for pleasures evermore.

The scenes of trouble on the voyage endur'd,  
 Increase the happiness in realms of peace;  
 When glory, by preceding grace secur'd,  
 Calls forth exulting songs that never cease.

**MEMOIR**  
**OF**  
**MRS. TUPPER.**

THE Writer having yielded to solicitation, to have some copies of this Memoir published in Pamphlet form, designs to have the Colportuers in the Provinces furnished with supplies. Copies may also be had at the *Christian Messenger* Office, Granville Street, Halifax. The price is 6d. for a single copy, or 5s. per dozen. As no compensation is sought, save the luxury of doing good, the profits will be devoted to benevolent objects.

C. TUPPER.

Jan. 9.

